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WEEKLY REVIEW.

—The cyclone at Hongkong and Macao, on 23rd ultimo, seems to have equalled in severity that which we had in Bombay in 1854, and the loss of life to have been even greater. The finest portions of the town of Macao are in ruins. It is a very sad thing to tell, but during the height of the terrible storm a band of incendiaries set fire to the town in different places, and a hundred houses were burnt. Depravity must have a fearful hold of men when even such a manifestation of the power of God in nature only stimulates their cupidity. We remember to have read of the overthrow of a town in Palestine by an earthquake, and at the dawn of day men from neighbouring places were discovered there, engaged, not in succouring the injured, but in stealing all they could lay their hands on. To exorcise the unclean spirits that have their habitation in man, something beyond the power of God in nature is needed, even the still, small voice of the Gospel. The typhoon is said to have been unprecedented in severity. If Macao had been taken by storm and sacked, it would not have been more completely desolated, says the *China Mail*. Out of 600 junks in the harbour only 14 were found next morning.

—To-morrow, October 25th, and Monday, 26th, have been designated by the Sunday School Unions of England and America as days of special prayer for Sunday-schools throughout the world, and we have no doubt this season will be very widely observed. The object is of the very highest importance. There is much at the present time to encourage and much also to stimulate prayer for the rising generation.

—We earnestly hope that among the reformations in Baroda may soon be counted the cessation of that *quasi*-participation in the idolatrous ceremonies of Gunputtee's festival, to which Her Majesty's Government in India has so long been pleased to condemn those of Her Majesty's officers who happen to be stationed in that place. Some 23 years ago we numbered among our acquaintances a gentleman whose regiment had been stationed some time at Baroda. This gentleman had been some time previously brought to recognize Christ as his Saviour and Lord, and when he found that he would be expected to attend officially when H. H. the Gaekwar should go forth to perform *pooja* to Gunputtee, he felt that he could not conscientiously do it. The matter was hushed up by the Commanding officer, who found some pretext for overlooking his absence. In other instances it is possible that some have injured their consciences and complied; while some may have thought that the whole responsibility rested with those who had placed them in this humiliating position. It is this kind of thing that has made our Government contemptible in the eyes of the very men whom the policy was designed to conciliate. The Natives have very little respect for a man that has no religion; and though they may be pleased and elated because of the concession made to their wishes, and the honour paid to their gods and their systems, by the representatives of the dominant power, yet in their heart they are far from thinking the better of those whose consciences and religious scruples are so elastic. It is a monstrous and a disgraceful thing that a Christian Government should require its servants to render public honours to H. H. the Gaekwar in connection with the public worship of Gunputtee, and we cannot think that when the custom has been fairly placed before the mind of the Viceroy he will allow it to continue. The Gaekwar has of late been contending that the officers of H. M.'s force stationed at Baroda should be required to attend upon him on official occasions, even when these fell on the Lord's day. We are glad to learn that the Bombay Government has refused to accede to this preposterous demand, and has not hesitated to assure His Highness that this is a Christian Government, and therefore cannot alter the orders regarding the Sabbath. We know very well how absolutely our Native friends refuse to do anything which they look upon as religiously binding; and we are making a very great mistake when we think to commend ourselves to them by laying aside, at their convenience, all respect for our own religion.

—By means of the fine fleet of the British India Steam Navigation Company, not only is the entire littoral from Singapore to Bussorah in Turkey constantly and regularly visited, but a communication with England is now kept up by means of the Canal, and there is also communication with Mauritius and Madagascar and the ports on the East Coast of Africa. The development of this Company has been remarkable.

—The *Bombay Gazette* published a communication marked "Private," accompanying the Prospectus of a new Company. In the private note the promoters ask the editor to give the undertaking his powerful advocacy; "the Promoters will have much pleasure in acknowledging the trouble:" "an advertisement will shortly be forwarded, together with an allotment of some of the shares." This has a bad look. The name of a European is appended to this 'private' communication, and we would fain hope that the feeling of mistrust at first awakened by it is not justified by facts. The first thought is that there are those in the community who believe that the advocacy of our leading journals may be secured in favour of a project by pecuniary considerations. The effect of such an opinion would be disastrous. Men would be very ready to put their own construction upon a good deal that might appear, and attribute it to something else besides conviction. If this note is just the blunder of an individual, the case is different.

—The Rev. William Taylor has been in Bangalore about three weeks, during which time about 100 persons profess to have found salvation through his preaching. Two good lots have been secured, and it is expected that before Christmas two pendals, 30 × 70 feet, with granite pillars, wood and tile roof, will have been erected, at a maximum cost of Rs. 600 each. Mr. Taylor has introduced among his people at Madras a new school system for teaching the millions to read the word of God, without money, except for a few books. It is said to be working grandly. We hope soon to give some detailed account of it.

—Nana Saheb has at length been captured. Telegrams from Gwalior announce that he has been found in Scindia's capital and there arrested. The word used is 'captured,' which looks as though there had been some kind of struggle. He has confessed and been identified, and been made over to the keeping of the Cameronian guard. We always were unwilling to believe that Nana Saheb had died a natural death. He has had 17 years to reflect upon the atrocities of June and July, 1857.

—A modern critic having occasion to deal with Ritualism will either begin by condemning it and end by praising it, or else he will begin by praising and end by condemning it. Mr. Gladstone, in his article on Ritualism in the *Contemporary Review* for October, seems to have pursued the latter course. We have not yet seen the article, only notices of it.

—Some remarks of Mr. Spurgeon on smoking will be found in our Epitome. We hope to find an opportunity of saying something on the subject.

—A considerable reinforcement for the Basle Evangelical Mission in S. India, arrived in Bombay this week. Two ordained missionaries are in the number.

—Glowing accounts reach us of the work in Belfast under Messrs. Moody and Sankey. In a meeting exclusively for anxious inquirers, 300 were present. The great want is a building large enough to accommodate the numbers that wish to hear these evangelists.

"An Evangelical," a portion of whose letter we noticed last week, is much offended because the various newspapers and correspondents that attack Mr. Taylor and his work in India, are not allowed to have the press all to themselves. It would appear that the only thing which would content them, would be not to let a word be said in reply. The *Bombay Guardian* is very much found fault with because it ventures occasionally to say what it thinks to be truth in the matter. And "An Evangelical"

seems to wish to persuade all Missionaries and Christians who are not Methodists that this is a partisan paper, a specially Methodist organ, because of this occasional protest. We ask, Is there any other evangelical Mission in India that has been the object of general attack? Is there any reason to believe that the *Guardian* would not be as ready to defend any other body from unjust attacks? Is the *Guardian* negligent in noticing any success or progress on the part of Missionaries generally? We can confi dently affirm that nothing gives us more pleasure than to report the blessing of God upon the work of any Christian Missions in India; and we should be delighted to be able to say that a Revival surpassing anything yet seen in India, was being enjoyed in the Church of England, Baptist, Presbyterian or Congregational churches of India; and we are constantly uniting in prayers with many like-minded for this end.

Our attention has been drawn to a passage in Isaac Taylor's "History of Fanaticism" as pertinent to this discussion; it is as follows:

There might seem more urgent need to make inquiry concerning the intrinsic condition of the Christian body in those times when its diffusive influence had sunk to the lowest point, or had quite failed, than when this influence was growing. And yet, inasmuch as hope is a motive incomparably more efficacious than despondency, we should be prompt to avail ourselves of its aid whenever it makes its auspicious appearance. But the present hour is an hour of hope; let us then seize the fair occasion, and turn it to the utmost advantage. An age of expectation is the very time when vigilance and scrutiny, of every sort, should be put in movement, and should be directed inward upon the Church itself; for in the bosom of the Church rests the hope of the conversion of the world!

How culpable then, and how ignoble too, must we deem that spirit of jealousy or reluctance which would divert such a scrutiny, as if the honour of the Gospel were better secured by cloaking the faults of its adherents, than by labouring to dispel them! Shall we, as Christians, wish to creep under the shelter of a corrupt lenity? Shall we secretly wish that the time may never come, or not come while we live, when the inveterate errors of the religious body are to be fairly dealt with, and honestly spread to the light? Every one readily grants, that when the flagrant evils that abound in the world are to be denounced, and when open impiety is to be reproved, we should use a serious severity; but then, when we turn homeward, must we at once moderate our tones, and drop our voice; and ask a sort of indulgence, as the favourites of heaven, which we have been by no means forward to grant to the uninstructed and irreligious portion of mankind? Let not our thunders always have a distant aim. Alas! many generations of men have already lived and died untaught, while the Church has delicately smothered her failings, and has asked for an inobservant reverence from the profane world! True it is that the vices of heathens and infidels are grievous; but it is also true that the vices of the Church, if less flagrant, and less mischievous in their immediate operation, are loaded with a peculiar aggravation, inasmuch as they impair the ONLY EXISTING MEANS for the repression and extermination of all error, and of all vice!

If then the alleged dependence of the religious welfare of mankind upon the energy and purity of the Christian body be real, it affords a full apology for whatever methods (even the most rigorous) may conduce to the cleansing or invigoration of that body. All we need take care of is the SPIRIT and *intention of our reproofs*. Should there be any, calling himself a disciple of Christ, who will protest against such impartial proceedings; he might properly be told that the inquiry in hand is too momentous, and too extensive in its consequences, to be either diverted or relinquished in deference to the feelings or interests of the parties immediately concerned. Be it so, one might say to the reluctant and faulty Christian, be it so, that your spiritual delinquencies are not of so fatal a kind as to put in danger your personal salvation (an assumption, by the way, always hazardous) and let it be granted that you are chargeable only with certain infirmities of judgment, or exuberances of temper or conduct;—yet these faults in you, as a Christian, and especially at the present critical moment, exert a negative power, the circle of which none can measure. Can you then desire that a scrupulous tenderness should be exercised toward you, while pity towards the millions of mankind is forgotten? Nay, rather, let every instrument of correction, even the most severe, be put in play, which may seem needful for restoring its proper force to the Gospel—the only means as it is of mercy to the world. No, we must not flinch, although the sensitiveness and the vanity of those who think themselves the lights of the world were to be intensely hurt. Let all—all be humbled, if such humiliation be indeed a necessary process that shall facilitate the conversion of the nations.

THE *Bengallee* says:—

"To Western thinkers, one of the most puzzling problems in the history of the world is the wonderful vitality of the Hindu religion. If Hinduism had been as worthless as Christian Missionaries represent it to be, would not the gods of the Hindu pantheon have shared the fate of the gods of Olympus?

We were not aware that Western thinkers had been much puzzled by any such problem as this. But having favoured us with the problem, the *Bengallee* gives us its solution. The explanation of the vitality of Hinduism is its wonderful disinterestedness. Lest our readers should think we are taking liberties with our contemporary's article, we give the very words:—

"The question admits of but one answer. Whatever their errors and vices, however strong their caste prejudices, Hindus have stuck to the cardinal principle of all true religion, "Vivre pour autrui." As soon as they cease to recognise the duty of living for others, the downfall of their religion will be certain."

The proof that Hindoos live for others is in their joint family system; nephews are treated as children, grandnephews as grandchildren, etc. In this family system Hindoos "learned to sacrifice their own happiness in promoting that of their own kindred however distantly connected." Given a Hindoo in receipt of a tolerably good salary, it is not an uncommon thing to see nine poor relations living upon him. It seems to us that in such cases the disinterestedness is in a minority of one to nine. In America, or England, even grown-up children would think it a reproach to them to continue to be a burden to their parents; they would rather be hewers of wood and drawers of water. It is this deplorable tendency to hang upon others that has made the Hindoos so ineffective and energetic, compared with others. We understand by 'living for others' something very different from what the *Bengallee* does. Hinduism first shuts its votaries up within territorial limits; it next teaches them to regard all the world as *Mlecchas*, outside Barbarians whose touch is defiling; it next divides them into castes, separated one from another by intraversable gulfs.

Several centuries passed by after the first proclamation of the Gospel, among the Greeks and Romans, before Christianity triumphed over the gods of Olympus. Everything indicates that the triumph of the Gospel in this land will be much more rapid.

There is one thing more vital even than Hinduism, and that is sin. It is of higher antiquity, and it is of far greater universality. In religion, it is not the best that man loves; for the best would be incompatible with the indulgence of his favourite inclinations. Men love that system best which requires the least separation from sin. Men love darkness rather than light, because their deeds are evil.

DURING the 70 years of its existence the British and Foreign Bible Society has distributed 71 millions of copies of the Scriptures. Since the recent revolution in Spain the Society has circulated in that country 476,975 copies. The last Report of the Society concludes with these words:—

"Hesitancy, and fear, and want of confidence, have been the characteristics of our fallen nature ever since sin made Adam afraid and suggested a hiding-place among the trees of the garden. But the motto inscribed on the Christian's standard is, 'Fear not, for I am with thee;' and the only hiding-place which he needs is 'the secret of God's presence.' When Moses hesitated to fulfil the commission which God assigned him, saying, 'Behold, they will not believe me, nor hearken unto my voice,' the Lord replied, 'What is that in thine hand?' and by the miraculous conversion of a rod into a serpent He taught him that nothing was too hard for the Lord, and that through Divine strength he would prevail. When the poor widow appealed to the prophet for the ransom of her two sons, he first inquired, What hast thou in the house? It was but a pot of oil, but it must be brought forth, and thus consecrated, and multiplied by Divine power, it secured the blessing. And these two simple questions may suggest to us all that is needful for encouragement and perseverance in our glorious work. What is that in thine hand? It is the Sword of the Spirit, which is quick and powerful, and mighty through God to the pulling down of strongholds. What hast thou in the house? Time, talent, wealth, prayer, loving sympathy with the misery of the lost, and living faith in Him who came to seek and to save—all must be brought forth and presented as a free-will offering unto the Lord. Then may we hope for the token of acceptance in the descent of Heavenly fire, and it shall be known that there is a God in Israel, and that His word is Truth."

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SATURDAY, OCTOBER 24, 1874.

PERFECTION IN CHRIST.

WE agree with Mr. Denham Smith that all our perfection is in Christ. But our apprehension of the effect of faith is that it so unites us to Christ that his perfection becomes available for us. The Scripture does not glorify Christ by putting him in contrast with the believer; it is not the believer's defective walk that shows forth by contrast the excellency of Christ; but the glory of Christ is in the salvation which he now, this day and every day, accomplishes in the believer. "I am glorified in them," says Jesus. The parable of the vine and the branches show that it is in his disciples that the beauty and power and grace of Christ are revealed. He is perfect as a Saviour; perfect not simply as the Son of God at the right hand of God; that glory was ever his; but his perfection as a Saviour appears in what he is to the sinner. Not merely in what he is *for* the sinner, before the throne of God, but in what he is *to* the sinner. The resurrection and exaltation of Jesus far above all heavens, is not a removal from his disciples, but it is the spiritual resurrection of his disciples; the exceeding greatness of that power by which Jesus was exalted from the darkness of the tomb to the right hand of God, is just that which is available for the believer and which is said now to be working in him. It is not merely

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by a fiction or a figure that the believer is risen with Christ, but really and literally; not physically but spiritually. It is very true that Christ's unblemished righteousness avails for the believer in securing his acceptance at the Throne of Grace, and that he is never accepted on any other ground than this; but the same faith that makes it availing in this regard, makes it availing with regard to the life which the believer has to live here. "Herein is my Father glorified that ye bear much fruit." The vine brings forth fruit only through its branches, and it is in them that it is glorious. To live by the faith of the Son of God, is to be living *upon* him, deriving life from him moment by moment. He is the bread of life.

"It is a poor thing to be brought from the low condition of being wretched in self, to be satisfied with self!" says Mr. D. Smith. We should think so. Self-satisfaction is the very antipodes of faith in Christ. Faith in Christ means the abnegation of self; the abandonment of it as of a craft sinking in the sea. There can be nothing more erroneous than a conception of sanctification which makes it consist in the beautifying of our own nature. This idea has prevailed very extensively, and is at the root of that strong opposition which is manifested in some quarters to the doctrine of entire sanctification here attainable. Man think their natures may be improved up to a certain point, but they are shocked at the idea that perfection may thus be reached. No wonder! The fact is they have got first to unlearn their conception of sanctification; to give up utterly the idea that the Holy Spirit has imparted to them any goodness that belongs to them inherently and which they can calculate upon as spiritual goods in possession. As we have said fifty times we are not sanctified in any way that makes us less dependent on the Spirit. No man can call Jesus Lord but by the Spirit. As the sap must keep flowing every moment from the vine, and as the light must keep descending every moment from the sun, so the believer has every thing in Christ and receives every thing from him moment by moment. A room is filled with light; can you keep this light and avail yourself of it when the windows and doors are shut? No, it dies as it falls; it is gone when it is come, but every ray is succeeded by another. The Christian must be brought to see that there is none good save One, that is, God, that there is no such thing as creature merit, that all moral and intelligent creatures were created to receive momently from God spiritual life; that we are complete in Christ, who is made of God unto us wisdom, righteousness, sanctification and redemption.

Jesus walked the earth with his disciples some years; they saw him and had familiar intercourse with him constantly; they even saw him in glory on the Mount of Transfiguration, and Peter refers to this as a glimpse given them beforehand of the glory in which He was to come at the second Advent. Well, what effect did all this have upon them? Did it sanctify them? Far from it. But in the very hour when the Spirit of God descended in His fulness upon them, they knew the excellency and glory of Jesus as they had never dreamed of it before, and were marvellously changed into his own image. Jesus had told them before that in connection with the coming of the Spirit he would manifest himself unto them. He and the Father would take up their abode with them.

Yes, all our perfection is in Jesus, but it is an available perfection. He was made perfect as a Saviour through sufferings; perfect with reference to the work of saving me from sin and the consequence of sin; and Christ is glorified in us just in the degree in which we show forth the perfection of our Saviour. The perfection of a physician is in healing, and this perfection is to be demonstrated in the time and at the place where disease is abounding in order that the sick may have confidence in him.

God sees things as they are. If there is sin in the believer it is seen in all its odiousness, and there is nothing in the righteousness or intercession of Christ to make it less odious. God *must* see things as they are. The letters to the seven churches show plainly that God sees every failure and transgression of his people. It is good that He does, for otherwise we could have no hope of deliverance from it. When Christ says, "Thou art without spot, my love," he does not mean that he is blind to the imperfections of the bride. He is the Way, the *Truth* and the Life, and can only see things as they are. It simply shows that the Saviour is doing what he undertakes to do, to cleanse the believer from all unrighteousness, and purify unto himself a peculiar people, zealous of good works.

SLUMBERING FORCES.

MANY of our readers will have read the Memoir of Dr. John Duncan of Aberdeen, by Dr. David Brown, published two years ago. He was an atheist for three years, then a deist, and even while preparing for the ministry and actually entering upon it, he disbelieved the Atonement, the Divinity of Christ, the Inspiration of the Bible. Cesar Malan came to Aberdeen, and Duncan met him. Malan had a wonderful influence among Evangelical people in Scotland at that time (1823) and there seems to have been something like a revival wherever he went. His methods were strange. He insisted upon seeing every body in private, when he would present the Gospel in its most simple form and require his hearer to submit *then and there*, and receive salvation. Duncan's scepticisim could not make head against this simple but uncompromising faith. In the course of the conversation, Duncan happened to quote a text of Scripture. Malan started forward and said, "See! you have the word of God in your mouth!" Duncan says: "It passed through me like electricity—the great thought that God *meant* man to know *His* mind. God—His Word—in my very mouth. It was, I believe, the seed of perhaps all I have." All this will appear very strange to those who look upon the word of God as a mere thing, a something apart from God, as they would look upon an old letter of a person whom they once knew. The words that once fell from a man may be without any present value, because they express a state of mind that was, not that is. But a printed proclamation made by a King or Government, to the effect, for instance, that any body who has been engaged in a mutiny may obtain pardon and citizenship by complying with certain conditions, would have to the reader all the authority of the King. It would be the King speaking to him. All finite comparisons fail because of the changeableness of man and because of his dependence. But God is the same, from everlasting to everlasting, and His word to man is the expression of His will to man. But the will of God is the mightiest energy in the universe. Jesus spake to the winds and the waves, and they were instantly subdued; he spake to the legion of devils and they fled from their place of habitation. The will of God is the mighty power of God, and his word is the expression of that will. But man is a moral and intelligent being, a free agent, and not swayed by mere power; he has the key of the door of his own nature, he has a free will; and the word of God must be recognized and received as His word, the expression of His will, must be 'mixed with faith in them that hear,' in order that the divine energy may reach the heart. God, who caused the light to shine out of darkness by his simple fiat, shines into our hearts by the word of life. It is a sublime moment in a man's life when he discovers the power of God slumbering in the word of God, the very word that is in his mind, his heart, his mouth. "Say not in thine heart, who shall ascend up into heaven (to bring Christ down), or who shall descend into hell to bring him up? The word is nigh thee, even in thy heart and in thy mouth; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved." Duncan says it passed through him like electricity. He had a vast amount of Scripture in his mind, and it had been most uninfluential and powerless; but suddenly, and for the first time, the word of God is recognized by him as God speaking. Like the passage of electricity from a higher to a lower stratum of cloud, or to the earth, so the truth of God was precipitated from his mind into his heart, and the mighty power of God went with it.

Scientific men tell us of the mighty forces latent in nature, slumbering on till the condition favourable to their action is supplied. There are no forces that can for a moment be compared to those that are slumbering in the Word of God, waiting for the faith that shall disprison them and send them forth to new-create all things.

FAMINE AND THE GOSPEL.

THE *Bengal Christian Herald* says:—

"We are afraid that Mr. Boerressen's missionary zeal has carried him a little too far in the enforcement of his aggressive calling. The provision that "*they must hear preaching before a grain of rice is served out*," strikes us as unworthy of the genius of Christianity. It is one thing to undertake "the distribution of food" among subjects of relief, that *after* food is distributed among them, one may have the opportunity of exerting one's moral influence to persuade them to hear the preached gospel. It is another thing virtually to coerce the famished poor to hear the gospel, by proposing it as the condition precedent of getting relief. As it is, the arrangement gives a handle to the sceptical to reflect on the genuineness of the hundreds of conversions which are reported from "Ebenezer," and their insinuations, in proportion to their plausibility, take off from the moral effect of the extraordinary number of baptisms. Of course, the fact that Mr. Boerressen makes no "difference between people who call themselves Christians and those who call themselves heathen in the distribution of food," ought so far to dull the point of all such reflections. Nevertheless, it were to be wished that Mr. Boerressen did not allow it even to appear that the getting of relief was in any way contingent on the hearing of the gospel."

We incline to think that Mr. Boerressen must have made it distinctly to appear to the Santhals themselves that their relief would be in no way affected by their attitude towards the Gospel. We do not think that there is anything in the conversion of so many Santhals that need excite surprise and distrust. Their case resembles that of the Koles of Chota Nagpore. Like them, they have no well-defined and ancient system of religion, as the Hindoos generally have; their intercourse with the Bengalis has not been of a kind to propitiate them with Hindooism or Brahminism; some of their own traditions and prophecies have points of contact with Christianity; they are not fettered by caste; they have had time to see the elevating effects of the Gospel upon those of their number who have embraced it. After the Gospel had been slowly making its way among them, the Koles suddenly discovered its value, and by thousands began to seek its blessings; and thus might it well be among the Santhals. We cannot but hope that the mumerous converts of whom we have lately heard, may be able to give evidence that they have possessed themselves of 'the Bread of Life that came down from heaven to give life into the world.' And may we not hope that some of these converted Santhals may become preachers of righteousness to the Hindoos? Of course the work among the Hindoos is essentially different, inasmuch as there is so much more to be overcome. We are thankful to God for the conversion of Shanars, Mahars, Dheds, Koles, Santhals and Karens; but these classes are on the edges, so to speak, of the great systems that hold the populations of India and Burmah in such iron bondage. In the game of chess a lot of pawns are usually taken before the larger pieces are reached and the game secured; and it is so in the military conquest of a country. The time is drawing near, we believe, when we shall see a general awakening among the Hindoos. We read in the Apocalypse of a moment before the last grand victory of the Word of God, when "they that are with the Lamb" (the Lord of lords and King of kings) are described as "called and chosen and faithful." It is "the people of the saints of the Most High that shall take the kingdom and possess the greatness of the kingdom under the whole heaven for ever and ever." There must be a people prepared of the Lord to enter into loving and successful conflict with the hundreds of millions in Asia, before we can expect that Christ with take unto him his great power and reign. The weapons of our warfare are not carnal, but *mighty through God*, to the pulling down of ancient strongholds and to the casting down of the many imaginations enshrined in man's Pantheon; and so long as professing Christians are putting confidence in carnal weapons, in those means of influence that man's reason delights in, it will be impossible that there should be any marked attestation from heaven of their labours. But the cheering fact is that the Spirit of God in raising up a more consecrated band of workers. There is, we believe, a rapidly extending desire, among Christians in India of various denominations, whether Europeans or Natives, to reach a higher consecration and a worthier faith. Our own spirit is much cheered by the tokens of this. We know that the Devil is just now very watchful and very diligent; but this is owing to the fact that he is discovering some alarming cracks in his fortifications. There are many of our grand inventions of modern times which we would fain regard as evangelistic, at which he simply laughs; in fact, he subsidizes them. But the most distant resemblance to the sound of the ram's horn of faith almost throws him into spasms.

Epitome of News.

Saturday, October 17.

Bombay Gazette: "Sampson finishes off with the *Times* on Wednesday next, and from the day after Mr. Arthur Crump reigns in his stead. *Le Roi est mort—Vive le Roi.* Not a voice says publicly of Sampson, God bless him. Such is popular favour and gratitude. On the other hand, he is literally pelted with showers of blackguard and scurrilous abuse by fellows who are not fit to tie the latchet of his shoes, and who very probably have only too good reason to hate him for his stern independence. Every ass now thinks himself entitled to have a kick at the dead lion."

—Under the head of Latest Intelligence, in large capitals, the *Gazette* has the following announcement: "Birth of an *Hair* to the crown of Baroda." The first suggestion is that the Gaekwar has been trying Macassar Oil; but the following telegram elucidates matters:

Baroda, 16th October.—The Ranee Luxmeebaee, wife of His Highness the Gaekwar, has been safely delivered of a son to-day.

—The *Times'* Correspondent gives an account of a secret club of assassins in Ferrara: "From 1865 to 1871 13 persons, belonging to all ranks of society, from the Magistrate down to the common police agent, were stabbed or shot in succession by individuals who during all these six years succeeded in escaping detection. It was not till last year, when all hope of detecting the assassin had been abandoned, that a man named Giovanni Resta waited on the Juge d'Instruction at Pistoia, and divulged their names and organization, including the smallest details of their procedure during and subsequently to each assassination. He was the brother of one of the criminals and the confidant of most of them, and he remained to the last on the best terms with the 23 persons he denounced, the reason he assigned for his disclosure being that he wished to dissipate the suspicion that his only son might have had a murderer for his father. It appears from his statement, and the investigation which followed, that nine years ago a society was formed, originally numbering not more than 12 members, which, after formal consultation, passed sentences of death, which were at first executed timidly, but afterwards with boldness, derived from a sense of impunity. Pistols and guns were sometimes used, but usually knives, which were deposited in a chest in the room where they met, and were spoken of by the members as pens. When the Blanconi had to convene the band to decide on the fate of a proposed victim, the expression they used was that they were "going to summon the masters." The first victim was the Chevalier Monghini, an ex-Director of the National Bank, who while returning home at night was stabbed with a knife, the object, as stated in the indictment against the prisoner, being to punish him for the difficulties and obstacles which his refusal to discount bills had caused to small tradesmen, and which had for years given him the nickname of executioner, etc. Fusconi Sebastiano, a surgeon, was condemned and murdered for not less general reasons. He was charged with having said at a time when grain was dear that the owners could dispose of it as advantageously as possible for themselves and that the people must suffer hunger to such a point as to be reduced to eat horses' litter. Others, like the Procuratore Cesare Capper, were assassinated, with a view of avenging the imprisonment and prolonged detention of several members of the band; others, like the Brothers Tassinari, who were members of the society, as a warning against the indiscretions to which their habitual drunkenness might lead."

Monday, October 19.

—The Maharana of Oodeypore adopted an heir, Chuggur Singh, shortly before his death.

—"Bijou Portrait Cards" are the latest novelties in Calcutta. An enterprising French photographer has adopted the Parisian idea of having visiting cards containing a miniature portrait of the owner instead of his name.

—*Times of India*: "We hear that Mr. Branson, Barrister-at-Law, has been retained by the prisoners Inspector Kurrum Khan and Chief Constable Sewram Singh, to argue their appeal before the Chief Court of the Hyderabad Assigned Districts, *viz.*; that of the Resident at Hyderabad. These men, our readers will recollect, were convicted of torturing three innocent men at Belaur, near Booldana in Berar, to such a degree that they all confessed to a crime of murder of which they had not the remotest knowledge."

"All the letters, except twenty, which the Dindigul mail-bags contained when they were plundered in August last, have been recovered. As we noticed a few days since, five hundred odd were recovered in the river at Caroor, and since then three hundred have been found in the house of a man in the bazzar there, who had them concealed in a bag of gram; 866 letters were in the mail when plundered, out of which number 846 have been recovered, 483 opened, and the rest were intact. No valuables were recovered; four money-orders were amongst the loose papers found."

"Scarcity has again appeared in Tonghoo. The crops over a large area of country have been destroyed by a fresh army of rats, which invaded the district a fortnight since. Some seven thousand people are suffering from want."

—Same; Hyderabad: "The first thing that strikes the eye of a visitor in Hyderabad is that every man goes armed. Even little boys frequently have daggers or pistols in their cumberbunds. Every respectable man goes about with the "Five Arms" which are as essential to his happiness as is a gig to a well-to-do Englishman. The magical number is made up with a charming variety of weapons; there is the gun, which is generally a matchlock seven feet long, and very handsomely inlaid in the stock, and damascened on the barrel; two pistols; a curved sword of great sharpness; and an awkward dagger approaching the crescent shape. The whole five are kept ready for immediate use—the gun and pistols loaded, and the sword and dagger sharp and bright. But they are hardly ever used. The Hyderabadee has as little notion of running his dagger into a passer-by as an English butcher would have of using his knife or hatchet against the people who pass his shop without buying. The fact is, men with arms become accustomed to their *dis*use rather than to their use; and habit is everything. At the Nawab Vicar-ool-Umrah's magnificent banquet, some of the attendants who fanned the guests with large hand punkahs had beautiful agate-hilted daggers in their cumberbunds, but none of them even looked as if they would have liked to stab any of us in the back. Accustomed from their childhood to the handling of deadly weapons, the Hyderabadees naturally acquire a certain self-control in their use, and of late years it is very rarely that they forget themselves. The five arms are now carried for ornament rather than for use. If Sir Salar Jung can prevail upon them to convert the useless swords into ploughshares, and go about with nothing but money in their pockets as an evidence of respectability, he will make the streets of the capital more prosaic in appearance, but he will not diminish in the slightest degree the military strength of the State."

—There was a cyclone 50 miles S. W. of Calcutta on the 15th inst. destroying telegraphic communication. A passenger train was blown off the line near Burdwan. There was a sensible atmospheric disturbance in Bombay from the 12th to the 15th, with a good deal of lightning in the east.

—*Times of India*; Bangalore, 17: "The Ooscottah Tank having breached, fears are entertained for the safety of the Railway bridge at Kadgoody.

—*Hongkong Daily Press*, Sept. 26: "It is our painful duty to record by the present mail one of the most appalling disasters that has ever happened in this Colony. A typhoon of unprecedented violence raged in this neighbourhood on Tuesday night and Wednesday morning last. Not a single ship in port escaped undamaged, and the casualties and loss of life—the latter estimated at over 2,000 souls—have exceeded anything which has ever before been upon record. The city after the occurrence presented the appearance of a town which had been besieged. In all directions were roofless and shattered houses, crumbling walls, naked poles and rafters standing out gloomily against the leaden sky. The roads were strewn right and left with *debris*, wrecks of boats, and trees—some of

gigantic size—torn up by the roots. The telegraph on the Island and the Marine telegraph between Hongkong and Saigon was interrupted ; the gas-pipes were torn up ; dead bodies in all directions washed ashore ; the flag-staff at the Peak was seen leaning at an angle, a sad signal to ships miles away of the ravages to which the Colony has been subjected. The tide was exceptionally high, which materially increased the amount of the damage inflicted, and to the eastward a great deal of injury both to life and property was caused by the height of the water, which on the plane at East Point was on an average about four feet high.'

—*Bombay Gazette* : "Sir Charles Sargent, Acting Chief Justice of Bombay, has, we hear, written to Government asking them to remove from the Commission of the Peace the names of those Justices who lately made so discreditable a figure in the suit filed by some of the shareholders in the East India Bank against the liquidators of that institution. We are sure the unpleasant disclosures made before the Judge who tried that suit fully warrant him in taking this course.

"The ship *Contest*, of Greenock, 1,052 tons, has been posted at Lloyd's as missing. The *Contest* is supposed to have foundered, or been burned, on the passage home from Bombay for Liverpool. She left the former port on 20th February last, under command of Captain Carruthers, and had a crew of twenty-two men. The *Contest* was built of wood at Ardrossan in 1853, and was owned in Greenock by Messrs W. & J. Crawford."

—Twenty-two women arrived at San Francisco from China recently in the steamer *Japan*, and were objected to by the State Commissioner of Emigration on the ground that they were chattels imported for immoral purposes. He prohibited their landing. The Chinamen who had imported them set up that they were immigrants and were entitled to protection and liberty under the Civil Rights Law, and the treaty between the United States and China. On a writ of habeas corpus they were brought before a district court, which, amid great excitement on the part of the Chinese population, decided that under the laws of the State, the women could not be allowed to remain in San Francisco. They were, accordingly, remanded to China.

A good many women are imported into Bombay for immoral purposes. Some of these are brought from Europe by men who carry on a regular commence of this kind ; the women come out for a term of years, during which their gains belong to their masters Could not this abominable business be dealt with after the example above given ?

—*Overland China Mail* : "We have very great pleasure in drawing attention to the gallant conduct of Mr. George Taufer and his brother, the engineers of the Honkong Insurance Engine. During the sinking of the *Albay* and *Leonor*, at the height of the typhoon, they most pluckily went to the rescue of the drowning men and succeeded in saving some thirty-six lives. This is not the first time Mr. G. Taufer has thus distinguished himself ?

—A correspondent at Macao says : "Suddenly the wind veered to the east. Then the sea, which had been rising gradually, increased to an enormous wave, overleaping its usual limits, and struck in a body with tremendous force the whole course of the Praia Grande. The water rushed into the houses, the quays were destroyed, the large granite stones hurled about, the guns of the batteries dismounted, and borne like feathers on the infuriated waves, and junks were smashed against the buildings. In less than an hour the work of destruction was accomplished ; every house was invaded by the water and battered down ; the spray flew over Government house and the houses to the southern extremity of the Praia, which they reduced to a sharpeless heap of stone and brick. The desolation of the town now reached its acme. The crash of falling houses, the screaming of the victims, people running to and fro in the streets pursued by the rushing water, the terrible roar of the wind and of the sea, all this was something awful to hear or see. Suddenly an ominous glare appeared in the heavens. Fires had broken out in different parts of the town, and the flames, whipped on by the gales, rushed in horizontal streams over the largest squares, devouring the buildings that stood even at a great distance in their direction. The lurid reverberation of these fires striking from the flying clouds on the sky was repeated by the waters which invaded the doomed town in every direction. On this occasion the loss of life was fearful. People had only to choose their death by water, fire, or the shock of falling buildings, but death was everywhere. Many persons, who had hidden in the furthest recesses of their houses, found themselves suddenly involved by the flames, and perished miserably. The barometer fell to less than 27.90, and then the confusion and raging between the elements was indescribable. At last daylight dawned on this tremendous scene. It seemed a dream, an awful dream, but there it was ; in this direst destruction Macao was not to be recognised ; the waves sprung like infuriated lions on the smashed buildings, and it seemed uncertain if the very ground had not gone down."

—There was an extraordinary fall of rain at Poona on the 13th and 14th, with thunder and lightning. About a dozen lives were lost. These disturbances, and those in Bengal, are probably connected with the setting in of the Madras monsoon.

—The Reverend Mr. Jollie, the newly-appointed chaplain of the Church of Scotland, has arrived in Madras.

—The Madras Methodists have opened morning schools at their Esplanade and Poodoopett pandalls. The teachers are members of the Methodist Church, who give their services voluntarily, and the schools are open only from 7 to 9 A.M. The main object of these schools, which are said to be well attended, is to teach the native children of the neighbourhood to read, but instruction in English is also given to Eurasians and others who desire it.

Tuesday, October 20.

—Sir Jung Bahadoor has taken twenty-one first class and forty-two second class berths, on board one of the P. & O. Co.'s steamers, for his approaching voyage to Europe.

—*Times of India* ; Calcutta, 18 : "On Friday morning a train was blown off the E. I. Railway line, near Raneegunge. Fifteen passenger carriages and ten goods vehicles were upset. Four persons were badly hurt. The mail train had just passed. The damage to the line has been repaired. The ship *Evening Star* is hard and fast on Saugor Island. At Calcutta the reserve stock of rice for famine relief purposes is advertised for sale. Twenty thousand tons, divided into four lots, are to be sold by auction on four different dates, the last on January 18th.

—The following correspondence is characteristic : "Caprera, September 6, 1874.—My very dear Hugo,—The interest which you have shown by your subscription for a French translation of my work, 'The Thousand,' places this poor embryo of my unpractised pen under your powerful and illustrious patronage. I thank you from my heart, and I am for life your devoted, G. Garibaldi." Victo Hugo has replied : "Paris, September 18, 1874.—Dear Garibaldi,—Your letter moves me, and I feel my old brotherly heart stir afresh within me for you. Yes, relate yourself your superb deeds ; relate them to Italy, relate them to France, relate them to the world. 'The Thousand' are glorious, as were the 'Ten Thousand,' with this additional lustre, that they conquered, and that they are not illustrious for having retreated but for having advanced. Like Xenophon, you make an epic, and after having made it you relate it ; but you are greater than Xenophon. In him dwelt but the soul of Greece, but in you the soul of peoples.—Dear Garibaldi, I embrace you, Victor Hugo."

—Much interest was displayed the other day at Bridgeport, Connecticut, in a voyage made by two gentlemen, Messrs. Lacey and Booth, across Long Island Sound, in a twelve foot row-boat drawn by a kite. The kite was ten feet high by eight feet wide ; it was covered with fine white cotton cloth, and had a tail of listing a hundred feet in length. A sail-boat accompanied the adventurers, but the strength of the kite was so great that it was soon left behind. The distance accomplished was twenty-two miles, and the boat drawn by the kite reached the shore at least a mile ahead of the sail-boat that followed it. The point sailed for was made exactly, and about four points to the windward were made.

—One of the sepoys of the 20th N. I. engaged in the affray with the Police near the Crawford Market, has been sentenced to ten weeks' imprisonment, and three others to one month's imprisonment.

—The words put into the mouth of Saadat Khan when led out to be hung at Indore on the 1st instant, reflecting on Holkar, reported by a correspondent of the *Bombay Gazette*, are now declared not to have been used by him. Captain Durant gives an unqualified denial.

—*Bombay Gazette* : "A rather novel suicide was committed in Lucknow few a days since by a Hindoo of purely orthodox faith, in the sacred name of religion. A large cobra appearing in his house he forbade it to be killed, saluted it as his family deota, embraced and fondled it, till it so bit him that he soon died. Peculiarly orthodox this man !"

—The will of the late Mr. William Bryant, partner in the firm of Bryant and May, of matches renown, has been proved, the personalty being sworn under £160,000.

—*Friend of India* : "The late Albany Fonblanque made great and most excellent use of illustrations, and most of his famous hits owed their success to some neat little story or apologue in which they were contained. Nothing can be better in its way than the manner in which he treated Lord Ellenborough's famous proclamation respecting the gates of Somnauth. 'A young Pickle dropped his drumstick into a well. He had a shrewd suspicion that people would not be prevailed on to go into a well to recover a drumstick, so he laid hold of all the plate he could find and threw it after the drumstick into the well. The alarm was raised that the plate was missing ; the police were sent for ; little master rushed in with the news that there was something shining at the bottom of the well. . . . As the last ladle was recovered, little master called to the servant at the bottom of the well, John, as you are down there, you may as well bring up my drumstick. The gates of Somnauth would seem to be Lord Ellenborough's drumstick. Dost Mahomed would appear to have been expelled, Shah Soojah set up. . . . for no other end than the recovery and restoration of the gates of Juggernauth's temple."

—"The subject of devil-worship in Ceylon has attracted much attention, owing to the publication in the columns of the *Observer* of extracts from a case now in appeal. The service tenures ordinance enforcing the performance of services for Dewala Temples, or payment of commutation, has roused the people ; petitions are being largely required against this revival of devil-worship, which has no support from pure Buddhism, and Government is likely to be asked to fund the revenues of such temples for educational purposes."

—The American Baptist Missionary Union report upwards of 2300 (adult) baptisms in their Asiatic Missions last year. The largest number was in Burmah, 1081 ; among the Teloogoos of India 1026 were converted. The work is going on among the Burmese of Burmah, 103 having been baptized ; total number, 1001. The church membership among the Karens is 18,125. The *Friend of India* draws attention to the following summary of Mrs. Ingall's labours at Thongzai : "Besides our special work of teaching and conversation with the heathen who come to our house, I must superintend eight preachers, three colporteurs, five teachers, three schools, and some women who go out among the people. The preachers give me a monthly written report of their work, and I have a meeting every Saturday morning for the workers in our vicinity. I send the colporteurs out on trips, and receive their written and verbal reports when they return. I mark any case of interest, and use this for their next or for some future trip. I follow this course also with the women who go out. I spend every Saturday morning in the examination of the schools."

—The Kumaon District Conference (Am. Meth.) meet at Dwara Hat Oct. 2—7. The Conference propose sending an evangelist to the Bhootias. The presence of the Lord was very mainfest, says the *Lucknow Witness*. A good deal of Medical Missionary work is carried on in the district. "While the Conference recognizes that good is being done through this agency it was also very explicit in acknowledging that no such success as had been anticipated by many, had been realized, and that the one great agency to depend upon, to lead the people to Christ, is that instituted by Himself : teaching and preaching the Gospel of the Son of God. And that when a man is called of God and set apart for this work, he should not be encumbered with other work. This was the unanimous opinion of the Conference ; not that the medical work be neglected, but that it must not keep men called of God to preach from that work."

—Recent advices from Mexico state that two more of the persons concerned in the murder of the Protestant missionary, Stephens, have been condemned to death and two others have been arraigned for trial.

Wednesday, October 21.

—The Hooghly Bridge was opened on Saturday last.

—*Times of India :* Kolapore, Oct. 20. "The magnificent Rajaram High School at Kolapoor, designed and built by Major Mant, R.E., in the Rajpoot style of architecture, at a cost of over three lakhs, and dedicated to the memory of the late Rajah of Kolapore, who died in Florence, was opened by Colonel Anderson this morning. The young Rajah of Kolapore and many Chiefs and Sirdars were present.

—The Indo-British Institution has received a grant-in-aid of Rs. 858 from Government this year.

—The six barracks at Colaba, the foundations of which were so grandly laid five or six years ago, are now to be finished at an expense of Rs. 300,000, says the *Statesman*.

—The *Englishman* says :—"The Tree of Intemperance, Part I., by Piyari Charan Sarkar, Professor of English Literature, Presidency College, has been on our table for some days. It is 'inscribed to the students of the Presidency College as a token of affection,' and is, no doubt, a well-meant attempt to induce young Bengal to avoid 'the bottle and its contents.' In place of a title-page we have a picture of a tree, which is being watered on one side by Satan, while Death, a grim skeleton, applies the axe to the roots on the other side. The roots of the tree are, Bad Example, Sensuality, Weakness of Mind, Plea of Moderation, Bad Doctoring, Want of Fear of God, Bad Company. The trunk is Intemperance, from which spring four principal branches —Excitement of the Animal Passions, Moral and Intellectual Turpitude, Susceptibility to Disease, Poverty. Each of these branches is liberally supplied with round fruits, and on each fruit is inscribed some awful result of intemperance. Thus, attached to the first branch, we have Robbery, Murder, Remorse, Fancied Wrong, Adultery, Infamy, Beastliness, Violent Death and others. From the next branch hang fruits marked Lying, Stupidity, Mistaking Evil for Good, Idiocy, Suicide, Damnation, &c. The third branch bears Indigestion, Headache, Liver, Constant Vomiting, Insanity, &c. ; and from the fourth depend Distress, Humiliation, Troubles, Beggary, and Contempt of All. Doubtless many more of the awful results of intoxication would have been introduced had space permitted, but the page is quite filled, and there is hardly room at the top for a dark cloud, illuminated by a good deal of lightning, which from its labe we see is intended to represent the divine displeasure.

—*Bengal Christian Herald :* "The ship which carried the first Baptist missionaries to India, 50 years ago, also carried a sailor-boy, named James Christie, who was converted during the voyage. The sailor-boy rose in due time to be a Christian captain, and at his recent death, in Albion N. Y., bequeathed £10,000 to the Baptist Missionary Union."

"The united October meeting of the Bengali Churches of Calcutta and its suburbs, for the invocation of the Spirit, was held in the Baptist Chapel at Intally, on Tuesday, the 13th instant, at 7 P.M. The Rev. P. M. Rudra, pastor of the Episcopal Church in Amherst Street, presided, and the Rev. J. E. Payne, and Messrs. G. C. Das, D. Ghosh, and K. C. Banurji assisted in the exercises."

Thursday, October 22.

—*Times of India :* The four men of the 20th N. I., who were convicted and sentenced to various terms of imprisonment by the Senior Magistrate on Friday last, were released from jail yesterday evening. On the representations made by Mr. Cooper, Government pardoned the men, who had evidently acted on the impulse of the moment when they resisted the Police, and not maliciously."

"Another project for the construction of a Madras harbour has been brought forward, though, we believe, Mr. Parkes's scheme has been accepted by the Local Government and the Secretary of State. The promoters of the new scheme (Mr. P. P. Baly and Mr. G. P. White) propose to run out a pier, throwing out successive pairs of arms, each pair shorter than the one after it. These arms are not at right angles to the pier, but incline considerably towards the shore. The outermost pair of arms are of great length, and shut in a wide expanse of water, which is sub-divided by the other shorter arms into several small and well-sheltered bays. This arrangement would ensure a constant quantity of still water, while ingress and egress would be much easier than by the single entrance of Mr. Parkes's scheme. The plan also embraces two wet docks."

"The Hooghly Bridge, which has been talked of and written of for many a year, connects Calcutta and Howrah at last, and it is to be hoped that no extraordinary bore or cyclone wave will come up and sweep it away ; already the marine portion of the population complain that it renders the navigation of the muddy Hooghly, dangerous enough before, a matter beset with extraordinary difficulties now."

—Same ; Belgaum : "Our new chaplain, the Rev. Mr. C. Walford, has caused quite a commotion among the Protestants of the station by his exclaiming during service : "Let us adore the cross," and at once falling on his knees before a cross he had brought in that morning. Some of the congregation immediately arose and left the church.

"The old school, entitled the 'Pension School,' has been completely revolutionized by the abovementioned chaplain. This school was got up, I am told, thirty years ago, and in its old shape and name turned out many bright young men ; the school is now called 'St. Mary's School.'"

—The steamer *Hindustan*, with English Mails, left Aden yesterday at 5 p. m.

—*Times of India ;* Calcutta, 21 : The ship *Uldstone* from Melbourne to Calcutta, with one hundred and fifty horses, has gone ashore. The whole of the horses were suffocated, as they were battened down in the vessel's hold. The pilots of the brig *Kitty Bond* are supposed to be drowned. There have been two total wrecks. It is expected that all serious disasters have now been ascertained.

—Mr. Coles left Port Louis on the 4th September, in the lugger *Telegraph*, with a view to taking soundings round the coast of Mauritius and Reunion, so as to fix upon the most convenient landing place of the projected electric cables between the Cape and Aden, *via* Mauritius, and between Mauritius and Reunion.

—*Times of India :* "An extraordinary statement has been published to the effect that the octogenarian Thomas Carlyle is employed in constructing an elaborate genealogical table of his family, which will show, among other things, that his ancestors settled in Cumberland during the reign of William Rufus. The son of a Dumfrieshire stone-mason, and formerly usher in a school at Kirkcaldy, Carlyle has raised himself by his genius and industry to his present position. Why should he, as if he were a *nouveau riche* ambitious of armorial bearings, trouble himself about his genealogy ? One hopes that the statement is not true, but, if it be true, all that can be said is, "Alas for the follies of the wise!"

—*True Catholic ;* Paris : The city walls have lately been placarded with a message from the Archbishop of Paris, which may be mentioned as another curiosity of literature. The object of the letter is to commend to the faithful the Church of the Sacred Heart, which is to be erected on the height of our Mars Hill, on the loftiest elevation within the walls. The Palais de l'Industrie has for some time been set apart for the exhibition of the plans of various architects for the projected edifice on Montmartre. The great church, if ever raised, will be a national monument of devotion to the Sacred Heart —a national endorsement of the absurdities of Paray-le-Monial.

Friday, October 23.

—*Advance* : "It will probably be news to most of our readers that there are blind people enough in this country to sustain a monthly magazine and publishing house. Such however, is the case. Kneass' Philadelphia *Magazine for the Blind* is in its seventh volume, is printed wholly in raised letters, circulates wholly among the blind, and is furnished at $3.50 per annum. The editor and proprietor, who is also his own printer, is himself blind."——"The experiment of a Chinese-American newspaper has been attempted in San Francisco. It is entitled the *China News*, and is printed in Chinese, but discusses the affairs of both countries impartially."——"A bronze medal in honour of Agassiz has been struck at the Philadelphia mint. It is a little over one and three-quarter inches in diameter, having on one side a fine likeness of the great scientist, and upon the other the motto : *Terra Marique Ductor Investigatione Naturæ.*"

"The population of New York City is a little less than a million. It has church sittings for 350,000 persons. The annual cost of its public schools is about $3,000,000. The money spent in theatres, operas, and other public amusements amounts to about $7,000,000 a year. But the money paid over the counters of saloons, groggeries, etc., amounts to *fifty million* dollars a year."

"That is a perfectly sound and fair definition of the responsibility of liquor-sellers under the law of this State, given recently by Judge Scott, and one which needs to be continually reiterated and emphasized. This is it : "He who deliberately sells that which he knows will inflame the passions, deprive the party of the control of his judgment, and render him for the time being incapable of exercising proper care for personal safety, or that of his property, must be prepared for the consequences that may follow." And all that is true, without diminishing at all the personal responsibility and criminal risks of the person who drinks that which renders him liable to perpetrate the worst of crimes."

Times of India ; Gwalior, October 22 : "Maharajah Scindiah captured Nana Sahib last night."

Morar : Nana Sahib of Bithoor was captured last night, by Scindiah, in Gwalior. He is now lodged in the Cameronian Guard. He has confessed, and has been identified.

—The Calcutta cyclone appears to have been felt in its greatest severity at Burdwan and Midnapore.

—The Shanghai papers record the death of a well-known and highly esteemed missionary, the Rev. Dr. M. J. Knowlton, of Ningpo. He died after a very short illness. "For more than twenty years he has laboured faithfully to spread knowledge and especially the truths of Christianity amongst the Chinese, and many of them feel that by his death they have lost a friend. Dr. Knowlton has published several works in Chinese, though he is best known among Europeans as the author of 'The Foreign Missionary.'"

—A Mr. Lacey, addressing "the domiciled Europeans" in Mysore, said : "He urged the Anglo-Indian community to be united and to depend upon themselves. He begged their forgiveness for mentioning one thing, but it was that to which they must attribute in a great measure their depressed condition, and that was their extravagance as a body. He was glad to say that there was not so much extravagance in Mysore as elsewhere. He next adverted to the bringing up of poor East Indian females. He drew attention to the fact that while a Moodeliar, on the receipt of 50 rupees a month, was a very respectable person, respectable in dress and in home, the East Indian on 50 rupees could hardly support himself ; one of the reasons no doubt was that the Moodeliar's wife cooked the food and swept the house and attended to all the household concerns, whereas the East Indian's wife had to keep one or more servants. In England the wife of a man in a similar condition would do all the work of the house, and why should not an East Indian woman do the same in this country ? Mr. Rehling depicted in glowing terms the folly of one portion of the community looking down upon the other, because the one was white and the other black ; and he compared them to drops in the ocean quarrelling with each other. He would not have any one to receive a rupee unless he did something for it."

—The Prince of Wales has an income of £100,000 a year. But he has not been asked to live upon it. His expenses have exceeded it by £ 10,000 to £20,000 annually. He has not however gone into debt. He has simply been drawing on his capital. So says the *Times*.

—Deaths last week, 303.

—On the 17th instant, the head warder of the European Penitentiary at Hazareebaugh was attacked by a European prisoner, and was not expected to live.

—Some large snakes have made their appearance at the Powder Works, Mazagon.

—*Overland Mail*, Oct. 2 ;

Mr. Gladstone's article on Ritualism and Ritual in the *Contemporary Review* for October has been the subject of lengthened notice in all the journals this week.

M. Gambetta has issued another political manifesto, declaring the Councils-General elections to prove that it is time that the Republic should be definitively recognised.

Antigua, in Guatemala, has been destroyed by earthquake.

An explosion of a gunpowder-barge under a bridge on the Regent's Canal greatly alarmed London at an early hour this morning. Several lives have been lost and much property injured.

Mr. Spurgeon has addressed a letter to the *Daily Telegraph*, in which he says :—

I demur altogether, and most positively, to the statement that to smoke tobacco is in itself a sin. It may become so, as any other indifferent action may, but as an action it is no sin. Together with hundreds of thousands of my fellow-Christians, I have smoked, and with them I am under the condemnation of living in habitual sin, if certain accusers are to be believed. As I would not knowingly live even in the smallest violation of the law of God, and sin in the transgression of the law, I will not own to sin when I am not conscious of it. There is growing up in society a Pharisaic system which adds to the commands of God the precepts of men ; to that system I will not yield for an hour. The preservation of my liberty may bring upon me the upbraidings of many of the good, and the sneers of the self-righteous ; but I shall endure both with serenity, so long as I feel clear in my conscience before God. The expression "smoking to the glory of God" standing alone has an ill sound, and I do not justify it ; but in the sense in which I employ it I still stand to it. No Christian should do anything in which he cannot glorify God—and this may be done, accord-

ing to Scripture, in eating and drinking and the common actions of life. When I have found intense pain relieved, a weary brain soothed, and calm, refreshing sleep obtained by a cigar, I have felt grateful to God and have blessed His name; and this is what I meant, and by no means did I use sacred words trifiingly. If through smoking I had wasted an hour of my time—if I had stinted my gifts to the poor—if I had rendered my mind less vigorous—I trust I should see my fault and turn from it, but he who charges me with these things shall have no answer but my forgiveness. I am told that my open avowal will lessen my influence, and my reply is that if I have gained any influence through being thought different from what I am, I have no wish to retain it. I will do nothing upon the sly, and nothing about which I have a doubt.

On Sept. 17 an order was obtained in the United States District Court for the arrest of Mr. Moulton. In the last statement which he published Moulton referred to a letter written by a lady to Mr. Beecher, charging the pastor of Plymouth Church with gross misconduct towards her. Moulton did not name the writer of the letter, but it was no secret that the person referred to was Miss Edna Dean Proctor. It appears, however, that the letter which she wrote referred exclusively to business matters, and on the 16th inst. her lawyers were directed to prosecute Mr. Moulton for malicious libel.

Miscellany.

—The Conference at Oxford ;. from the *Christian* September 10 :—

"God hath visited his people." If any one had said a year ago that we should see, in the city of Oxford, an assembly of Christians, very largely composed of ministers of the Establishment and various Nonconformist bodies, and including twenty or thirty Continental Pastors, gathered for the alone purpose of seeking, by mutual counsel and united prayer and consecration, to reach a higher condition of Christian life, it would have been considered far more devoutly to be wished than likely to occur. And if it had been added that we should see early morning meetings of a thousand of these men and women of all ranks in society, and of all denominations, gathered for prayer, and for the communication of their experiences in the divine life, clergymen and laymen standing up and declaring what God had done for their souls, there would have been not a few to say, with the lord on whose hand the king of Israel leaned, "If the Lord would open windows in heaven might such a thing be." But God *has* opened the windows of heaven, and is pouring out a blessing that there shall not be room to receive it. And not only so, but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; that no flesh should glory in his presence. Could anything have been more unlikely than that Scotland should have been stirred from end to end by two strangers like our brethren Moody and Sankey ? or that at Oxford, that ancient and ecclesiastical city, another American layman should have been able to convene such a congress as that which has for the past ten days been gathered there ? Looking either at the evangelistic work in the North or at these assembles of Christians "for the Promotion of Scriptural Holiness," no one unblinded by prejudice could help but see that the blessed Spirit of God is moving upon the waters, and that a work of grace and power not less divine and omnipotent than that of the six days' creation, is already begun. God forbid that any of this people, like the lord above alluded to, should see it with their eyes, and yet not partake thereof.

It may seem strange at first sight that Americans should come here to teach Englishmen. But let us consider a moment. We are religiously as well as commercially a mature and wealthy nation, which has reached that stage in which the desire is, to be let alone, to enjoy what we have accumulated. America is a youthful, enterprising, and restless people, pioneering the way to new discoveries, starting where we left off, and expecting to do greater things than we. In them is fulfilled to us something like that ancient promise : "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." They are young and active, we are old and wise ; we profit by their enterprise, they by our experience. As Christians we often forget our power in the world ; we are the salt of the earth ; the light of the world ; who can gauge the influence in binding the two countries together, of the reception which these American brethren have received from us, and of the benefit we have derived from them ? Moreover, however great our prejudices are towards our American offspring, they are much greater towards one another at home, and however unlikely it might seem, that Christians of all sections of the Church of Christ, and of all stations in life, should be so very widely and deeply influenced by Americans, and gathered together from all quarters to wait on God, it seems far more unlikely that any Englishman would have been able to accomplish it. But the truth is, the risen Lord has breathed upon his disciples, and said, "Receive ye the Holy Ghost;" and the Eternal Spirit has breathed upon the slain, no matter through what human lips, so that the prophesying is as He hath commanded, and there is a noise, and behold a shaking, and the bones come together, bone to his bone." Thus far at least have we seen, and we shall see greater things than these ; we shall see the breath come into them, and they shall live, and stand upon their feet, an exceeding great army.

The most characteristic features of the Conference were the union of nationalities ; the spirit of love and unity which, so far as we are aware, was undisturbed throughout, by one unkind or bitter word (though as might be expected, things were spoken in which all were not agreed); the reception of individual blessing ; and the restrained expression of heart-experience, which was listened to with respectful attention and love toward the speakers, and with devout thanksgiving to God, not unaccompanied by deep searchings of heart, and silent cries and tears for a like blessing. Nor were those who spoke the only ones who received a definite lift heavenward ; when those who received at Oxford this blessing were asked on Thursday to stand up, certainly more than a hundred responded ; and this number we have not a doubt has not only been increased, but multiplied during the remaining days. If it be asked what is "the blessing"? it is the blessedness of the man "who maketh the Lord his trust," "whose strength is in Thee," of them who have not seen and yet have believed—who stand by night in the house of the Lord, trusting where they cannot see Him—who present their bodies a living sacrifice, holy, acceptable to God, their reasonable service ; and who doing this, are not conformed to this world, but are being daily transformed by the renewing of their minds, that they may know what that holy, acceptable, and perfect will of the Lord is.

Commencing with the prayers for the searching light of God's presence in our hearts, and a deep desire to know the remaining evil of our lives, we were led on to such new discoveries of inward and outward failure as brought a deep sense of conviction into many hearts. The light had been let into the cavern, and we were alarmed to find what forms of loathsome life had been sheltered within by the twilight. But the light which shows the evil reveals also the cleansing blood, and we felt that we were not to shrink from this solemn searching, but rather to invite it more and more fully.

Then came solemn renunciation of the revealed evil in the presence and power of the Great Searcher of all hearts. Lurking ambitions, half-recognized self-indulgences, social rivalries, pride of opinion, the things written on the walls of the secret chambers of imagery, idolatrous affections, and especially *the great* SIN of unbelief in the promises of God, which lay at the root of all other sins,—all, *all* that we could discern, were yielded. The principal purpose of the earlier days was to get us away not only from the outward bustle of our lives, but from the inward restlessness of our being, to get quiet before God, so that we might indeed hear and know all that He had a controversy with. Many could not understand it, but leaders and congregations were carried along together by the same divine guidance.

Next we found ourselves occupied with the yielding of our whole hearts to God, because of "the mercies of God" already received ; presenting our whole being a living sacrifice to the Lord, jealously guarding against any secret reserves ; and having brought all, watching lest anything should be sacrilegiously snatched from the altar which sanctifieth the gift. "Every devoted thing is most holy to the Lord ;" we felt that nothing should ever again be taken back for the purposes of the old selfhood. We are not to be always giving ourselves afresh to God, as though we had not already done so once for all ; but to realize that *we have already done it*, as persons are married once for all ; not day by day saying the ceremony of marriage as though they had not already been bound together. Once done, the Christian should in every moment realize that he is the Lord's—wholly and for ever the Lord's.

Then faith grasped the fact that the offering made with the whole heart, with or without emotion, was acceptable to God. The interior consciousness and emotions will, sooner or later, be conformed to the divinely directed acts of the will and of faith.

From this point of entire self-surrender and trust we were shown that we were no longer to be conformed to this world, but transformed, "transfigured," by the renewing of our minds, proving with an upright purpose, in each detail of life day by day, what is the acceptable and perfect will of God. In this attitude of full consecration and trust, "if in anything we be otherwise minded, God shall reveal even this unto us," our habitual position being instantaneous, implicit, and measureless obedience.

We were, day by day, reminded, that while this is what Scripture calls "a perfect heart"—an entire loyalty—it was human imperfection all through, and at an infinite distance from our only standard, Christ. It is the antithesis of "perfectionism." As we thus walked in the light of God, we should daily by that light see so much more of the evil of our own condition by nature, that we should, as never before, be saved from the thought of "perfection in the flesh."

No words can describe the solemnity imparted to the meetings by the general exercise of soul, so profound, so engrossing. Hundreds were brought before God as never before, and led to yield both known and half-suspected sins, things "not of faith ; the peace of "a conscience void of offence," a "heart that condemns us not," was found by hundreds. With this came a greatly deeper apprehension of the value and meaning of the cross of Christ, as separating not only from the guilt of sin, but, through death, from the old life of sin.

After several days of the exercises of this character, and after hundreds of clergymen, ministers, and others had publicly and privately acknowledged their realization of a new position as to practical full self-surrender and faith before the Lord, the character of the meetings was changed to teaching how this life of full trust was to be maintained, not by struggle, but by faith in our Lord. Fierce contests would come, but they would be "the fight of faith," the fight behind our shield, no longer a doubtful contest, but a continuous march of victory.

Next the being "filled with the Spirit" was pressed upon us as a command, and therefore a promise. Many hearts were deeply exercised as to the power from on high for their ministry. On Saturday night, under a sermon, "Be *filled* with the Spirit," the hearts of the congregation were deeply bowed under the sense of the presence and power of a baptism of the Holy Spirit.

A noticeable feature of the meetings was their great *ease*. They seemed to flow on without strain or effort on the part of the speakers, and all seemed carried on together in one great harmonious current.

Dr. Asa Mahan spoke on Heb. viii. 1 and vii. 25. After Paul had dwelt on the priesthood of Christ, and the character of his work, he tells us what our High Priest is able to do for us, and what we may expect from Him. We are likely to cut ourselves off from the main blessing intended for us from defective perceptions. "Able to save to the *uttermost*." The marginal Greek word for uttermost is one of the strongest in the Greek language, meaning, in all respects, to the full extent. Why is that power in Christ revealed, if we are not to avail ourselves of it ? Why are we told what He is able to do, if we suppose that He is not ready to do it, or that we are not authorized to expect it ? *Expand* our hearts, *expect* to receive, *and receive* all that He is able to do We *are* authorized to expect, for "He ever liveth to make intercession for us." Whilst we are *here*, Christ is *there*, interceding on our behalf ; so that his Father and our Father will *hear* and will *do*, not according to what we *expect*, but above all that we ask or think ; yea, Christ will save to the very *uttermost*. God only knows the extent of that. I must remember *there is an exceeding abundance in reserve with God*. He knows what we want, and is "able to do exceeding abundantly *above all* that we ask or think." It is a great *sin* to limit the Holy One of Israel. "*Save to the uttermost !*" Dare not to limit his power, but take Christ at his word.

Let me give you my own experience. Thirty-five years ago I became conscious of some fundamental defect in my condition. I felt I was not what the Bible teaches us to be—not a Bible Christian. Yet I laboured conscientiously ; but I said to myself, "This is not Bible Christianity." At length one of the greatest revivals in our country visited our institution. I went up one day to the room of one of the professors, to talk to him about what I

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wanted, and that was to learn the secret of the piety of Paul. I had always to gird myself up to the point by my *resolutions*, and then my feelings kept drawing me back. "Paul was *constrained*." My friend explained it to me. I left the room, went back to my study, and thanked God that I *had found the secret*. My friend the professor came into my room, and asked me what I was going to preach about that night. I replied, "The love of Christ constraineth us." Now I began to preach, for I had not been hitherto in the fullest sense a preacher of the gospel. I had found a Saviour from the condemnation of sin; but when under the power of my evil propensities and habits, *I resolved against* them, and relied on my own resolutions. Oh, the mistake! If you want to be sanctified, if you want power, go to Christ for sanctification and for power. Carry all your propensities to Christ! Open your heart to Him! He is just as able to sanctify as to pardon. I do not limit Him. I carry my *temper* and my *appetite* to Christ, and trust Him for the result. He will not disappoint me. Will He ever leave one who trusts Him under the power of sin? Never! Then put your whole trust in Him.

Now "this is the sum" of it all. "We have such an High Priest"—one that is able to sanctify, and He is before his Father to intercede for us, in order that "He may do for us exceeding abundantly above all that we ask or think." If we have faith in Christ's ability whilst we are waiting here in these meetings, He will come upon us, and we shall be filled with the Spirit: we shall be filled with all the fulness of God. We have One on our behalf in heaven who is as bountiful as ever. Christ *gave Himself* that He might sanctify the Church by the washing of water through the word. He has given Himself to *me* that He might sanctify and cleanse *me*, that I might be changed into his own image. He is here to take away our sins. Now, brethren and sisters, do you believe that if He is present to heal, He will heal? He will say, "Receive ye the Holy Ghost," and we shall rejoice in God our Saviour, and in his plentiful redemption. We shall realize that divine promise, "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be their everlasting light, and the days of thy mourning shall be ended."

I have known this experience for thirty-five years. My sun does not go down, nor does my moon withdraw itself. Thus I am *waiting, enjoying, expecting*. Christ has loved you, as He has loved me. He will pour out his Spirit on you; yea, upon all flesh—on you and on your children. Now say from the heart, "Yes, He *loved me* and gave Himself for me," in order to present me to Himself *a glorious new creation*.

—Miss Kelman, in *Times of Blessing* thus speaks of the work of God in the country North of the Grampians:

In one country town there was a good deal of opposition to the work at first, but in the end a glorious harvest was reaped, the enemy was silenced, and many in that town will bless God to all eternity for these meetings. As we proceed northwards the work extends. Nearly a whole week is devoted to one beautiful little town; Bible readings, open-air meetings, women's meetings, men's meetings, workers' meetngs—all are filled to overflowing. A rich wave of blessing passed over this town (Keith) and neighbourhood. Mr. Moody said that the last open-air meeting held in this town was the most blessed meeting for spiritual results which he had ever been privileged to hold in the open air.

In the Highlands,—'the dark, and true, and tender North,'—Mr. Moody's preaching and Mr. Sankey's singing made a very deep impression on the minds of the sons of the mountain. Many who knew the Highlands well were afraid that the style of Mr. Moody's preaching would not suit the Celtic mind; while Mr. Sankey's sweet songs, it was feared, would stir up a perfect storm of opposition in the minds of the people. Happily, neither of these predictions was verified. Mr. Moody's addresses melted the hearts of thousands, while Mr. Sankey's hymns have become as great favourites in the Highlands as they are in the South of Scotland. In the remote Highland glen you may hear the sound of hymn-singing; shepherds on the steep hill-sides sing Mr. Sankey's hymns while tending their sheep, errand boys whistle the tune as they walk along the streets of the Highland towns, while in not a few of the lordly castles of the north the same hymns are often sung.

In one town a young man had attended all the meetings held by Messrs. Moody and Sankey; his companions on every side received great blessing; he alone remained hard and unmoved. After the evangelists had left the town, the meetings were kept up, and this young man attended the meetings, as he said, 'for fun.' One night, while the words—

'Yes, the pierced hand still knocketh,
And beneath the crowned hair
Beam the patient eyes, so tender,
Of thy Saviour, waiting there'—

were being sung, the arrow of conviction entered his soul. He who went to scoff remained to pray; his despair was so great that he could not refrain from crying out. After some days of great mental distress, the light dawned on his soul, and he is now rejoicing in the Lord.

A young lady said to me in a meeting. 'If any one had told me when I was entering this church to-day, that I should stand up, and by that act declared that I wished to be saved, I should not have believed it; but while Mr. Moody was speaking, eternity seemed *such* a reality; and when, at the close of his address, Mr. Sankey sang "Almost persuaded," I felt that, if I did not stand up then and there, I might never be saved. So I stood up at once.' This was a most interesting case. The young lady, after a great conflict, found peace, is now a joyful Christian and a most devoted worker.

In one part of the Highlands the work was so great that the ministers and other workers were quite exhausted by their labours. Night after night the inquiry rooms were crowded, and by day a great many might have been seen going to the manses to speak to the ministers about the one thing needful. All fear of man was laid aside. Even in shops and other public places the salvation of the soul was the principal topic of conversation.

A clergyman of the Church of England heard one of our Scotch ministers speak of the work in Scotland at the Mildmay Conference. He was just on the eve of starting for Norway, where he intended to spend his holidays. He decided to come to Scotland instead; it was his first visit to the North, and he enjoyed the magnificent mountain scenery very much. But he enjoyed the spiritual work still more. 'Never,' said he, 'have I enjoyed a holiday like this—such breathings of the Spirit, such holy joy, such delightful meetings as I have seen during my visit to Scotland.' Truly this has been a memorable year for Scotland.

—*Cal. Chr. Intelligencer;* Archdeacon Baly on Church Missions in North India:

I do not believe that there is one here who cannot, and perhaps does not, at this very moment think over and secretly utter the name of a missionary whom he has been thrown with somewhere or other, and acknowledges to have been as bright a pattern of Christian life and work as he has ever seen, and for whom he thanks God that he has known. But there may be other missionaries not of so high a type as these, not highly intellectual perhaps, somewhat narrowminded too, we may think, and with more evident faults and failings, yet honest, steady, conscientious workers, spending sincerely and cheerfully every hour in their apparently unrewarded work day after day and year after year; to these too I attach the highest credit. I do not only believe, but I *know* their labour to have its effect; their steadfastness and perseverance, their cheerfulness under many disappointments, their almost inexhaustible patience, their simple and benevolent life, constitute a very powerful force which tells effectually upon the mass on which it falls. What your experience of the men employed in the missionary labour of our Church in India may have been, I cannot say, but my experience has compelled me to admire them, and to value them very highly for their work's sake, and it is only here and there, as a rare exception, that you see a missionary of whose work you can say, it is not wrought in Christ and it is not wrought for Christ. I know what many think and say of missionaries and their work. In general, they undervalue it and speak lightly of it; they sneer at the sincerity of the convert and the simplicity of the converter; they make their jokes at the expense of the missionary when they are facetious, and when serious discuss the folly of his method and the hopelessness of his work. If there are any here who have thought or spoken thus of missionaries, I ask them—have you any real intimate acquaintance with their life and work, and their details? If you have not, you have no right to turn them into ridicule or to speak slightingly of what they are doing or are likely to effect. Before you judge, you must know, and when you know I am sure your judgment will be altered. Go with the missionary into any department of his work, and watch him and those who listen to and are taught by him, and you will be found to confess that his work must do good, and ought to be encouraged.

TELEGRAPHIC NEWS.

London, 19th October: Sir Hercules Robinson, Governor of New South Wales, has, on behalf of the English Government, annexed the Fiji Islands, and hoisted the British Flag there.—Sir Thomas Moutague Steele has been gazetted Colonel of the 61st Foot, vice Sir Horatio Shirley, gazetted Colonel of the 88th Regiment.

Paris, 20th: In the elections for the National Assembly the Bonapartist candidate has gained a majority in the Department of Pas-de-Calais. A second ballot will, however, be necessary. A Republican has been elected for Seine-et-Oise, and two Republicans have been elected for the Department of Alpes-Maritimes.

London, 21st: The S. S. *Surat* has arrived at Malta with the loss of two blades of her propeller.

London, 22nd, Morning: A destructive hurricane prevailed yesterday in the neighbourhood of the metropolis, and many disasters are reported as having occurred to the different Railway and Telegraph lines, as also to the shipping.—The German frigate *Ancona* has forcibly levied an indemnity on the Navigator Islands on account of certain grievances which the German colonists there had complained of.

PASSENGERS SAILED.

Per P. and O Str. *Hydaspes*, 19*th*.

For Southampton.—Mr. Morrison.

For Brindisi.—Mr. J. B. Ironside, Mr. and Mrs. Chas. Miller, Mr. D. Barbour, Captain Filgate, R.E. Mr. Henry Bill, Mr. C. S. Barstone, Mr. A. Macdonald.

For Venice.—Colonel Faulknor, Mr and Mrs. M'Glashan, child and infant, Mr. J. Waller, Mr. F. B Girdlestone, Major T. C. Hinds, Major Rideout, and Mrs. C. D. Field, and infant.

For Suez.—Mr. C. F. Glennie, Mr. Thos Jones, and Mr. Burnell.

For Aden.—Mr. E. Cope, and Lieut. H. Clarke, R.E.

PASSENGERS ARRIVED.

Per Str. *Arabia*, 17*th*.

From Genoa.—Mr. and Mrs. W. Meyer, Mr. and Mrs. Lauffer and one child, Mr Krauss, Miss Buhren, Miss Heiz, Miss Beitter, Captain and Mrs. S. S. Jacob, Mrs. E. Dodoret, sister and 3 children, Mr and Mrs. Hanhart, Col. Gordon O Morris, Col. R. K. Macquoid, Mr. and Mrs. W. C. Wilson, Mr. J. T. Kennedy, Mr. G. Brooks, Dr. C. E. M. Whettie, Mr. Breslauer, Mrs. A. Horneber, Mr. Lupi and sister, Mr. Pfeiderer, Mr. Grossmann, Mr. Scheukel, Mr. Bommaun, and Mr. G. Bordiga.

From Naples.—Mr. Howard.

Per P. and O Str. *Bangolore*, 22*nd*

From Southampton—Dr. and Mrs. Pringle and infant, Major Phillips, Mr. A. Manson, Mr. and Mrs. Neill and infant, Lieut-Col. and Mrs. Wahab, Miss Balderton, Miss Pringle, Major Lock, Mr. and Mrs. Toomey and infant, Mr. W. A. Cox, Mr. and Mrs. Atchison, Miss Grant, Mr. L. Brown, Mr. and Mrs. Graham and child, Mrs. Dibble, and 2 infants, Mr. R. Bower, Mr. Lushington, Lieut. and Mrs. Creagh and infant, Mr. Whitehead, Mr. Whymper, Mr. Russell, Mr. and Mrs. Duffill and infant, Mr. Cole, Mr. Gordon.

From Gibraltar—Mr. Paschea.

From Venice—Mr. B. Anderson, Mr. and Mrs. Browning, Mr. and Mrs. D. Smithe, Mr. D. McCracken, Mrs. Pratt, Mr. Wakley, Mr Caldwell, Mr. Pennefather, Capt. and Mrs. Gwynne, Dr. and Mrs. Fleming and infant.

From Ancona.—Mr. E. Hosking.

From Brindisi.—Col. and Mrs. Wilkinson, Capt. H. W. King, Dr. McKenzie, Mr. Schalch, Dr. Wood, Mr. J. G. Noble, Mr. and Mrs Foote, Mr. C. Keirey, Mr. Elmore, Major Austin, Mr. Byng.

From Suez.—Col. and Mrs. Luard, Mr. E. Worms

From Aden.—Mrs. and Miss Haggard, Gunner S. Stansford, J. N. A. Millar, and fourteen Natives.

Domestic Occurrences.

BIRTH.

OLDHAM.—October 20th, the wife of Capt. G. W. Oldham, R. E., of a son.

DEATH.

DALY.—October 16th, at Bombay, the wife of Major-General H. D. Daly, Agent Governor General for Central India

Advertisements.

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